

Church of God
Evangel



October 31, 1960

Jesus Christ the same yesterday, and to day, and for ever.

...PROTESTANT REFORMATION ISSUE...



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OUR NATION NEEDS PRAYER

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty," 1 Timothy 2:1, 2.

The great Apostle Paul long ago issued a call to prayer for our public officials. This was not just for a special time, but it was to be a part of our regular prayer life. This exhortation is especially pertinent in these days.

Our great nation faces the task of electing a new President to lead us for the next four years. Great issues are at stake and the outcome of the election will not only affect our nation, but also other world powers.

Realizing the extreme gravity and importance of making the proper choice, the Ordained Ministers' Council has suggested that a special day be designated as a day of prayer by the church to ask God's guidance in the forthcoming presidential election.

Pursuant to the suggestion of the Ordained Ministers' Council, your General Overseer is proclaiming Tuesday, November 1, 1960, as a day of special prayer to petition God's help and direction on election day. Let us pray earnestly for God's will to be done "in earth as it is in heaven." I trust that on this day of prayer every Church of God member will earnestly pray for all that are in authority.

November 1, 1960

—James A. Cross
General Overseer

COVER PICTURE

MELANCHTHON TRANSLATING BIBLE WITH LUTHER

Philipp Melancthon (left), closest colleague of German Reformer Martin Luther (wearing hat), is shown with him and two other associates in 1532 making the first German translation of the Bible from the original text. The 400th anniversary of Melancthon's death is being widely observed during 1959-'60. The others shown are Johann Bugenhagen, or "Pomeranus" (standing), pastor, Luther's confessor and key Church organizer in Northern Germany and Denmark, and Caspar Cruciger, who edited the first volumes of Luther's writings.

—Religious News Service Photo

CHURCH OF GOD Evangel

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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THE "DOG-LIKE" PEOPLE

A STRANGE OLD MAN named Diogenes lived in ancient Greece. He did many odd things, such as carrying a lighted lantern through the streets of Athens in the daytime. He was the foremost advocate of the philosophy that taught men to live with the primitive simplicity of dogs. Accordingly, Diogenes possessed only a cloak, a purse and a wooden bowl. He slept in a tub.

Because of their teaching and behaviour, Diogenes and his comrades were called Cynics, from the Greek word *kynikos*, which meant "dog-like."

The philosophy of the Cynics had considerable worth, but little of it is remembered today. They are remembered mostly for their sneering disbelief in the goodness of human motives, and for their scorn of human authority. The word "dog-like" fit them as much as their churlish dispositions as for their rejection of material things.

For example, when the amused citizens of Athens asked Diogenes why he was carrying the lighted lantern about during the daytime, he replied that he was looking for an honest man. His insinuation was, of course, that there are no honest men.

At another time Alexander the Great went to Corinth to see Diogenes. When the young ruler asked if there was some favor he might grant him, the churlish old man replied that the only thing Alexander could do for him was not to stand between him and the sun. Thus did he show his contempt for authority.

The old school of Cynics disappeared even before Christ was born, but the name lingers on: cynic—"dog-like." There are many cynics alive today, snapping, snarling, sneering, biting. They are sneering faultfinders who cannot believe that anything or anyone is good. Much in the same nature as the old school of Cynics, our present-day cynics demonstrate their disbelief by scorn and sarcasm.

Now the tragedy of it is that so much cynicism has crept into the church. It is easy to become a cynical person by failing to guard your tongue and your attitude. No doubt you know of those who are ready to criticize and find fault, who spread gloom and suspicion wherever they go. To hear them talk, one would think that the whole church is corrupt.

Cynicism in the church is a depressing thing. One cynical preacher can undo the good of many years

before him, and can do more harm to a church than many preachers after him will be able to correct. A cynical member can do great harm in a church by sowing seeds of doubt among the others. He can retard the growth of the church by discouraging the new convert or the young member.

By what process does cynicism take root in the heart of a person? Usually it begins with some personal disappointment or disillusionment. Regardless of what caused their disappointment, they forever after look at the world with doubt and suspicion.

I have seen cynical persons who doubt that anything will work out for the best for them. They so doubt that anyone is genuinely good, that even when they cannot immediately see a fault in someone they conclude that it is because the person is so subtle that he is able to hide his evil. Ironically, the better a person appears to be, the more cunning and evil they suspect him of being.

I have seen persons so suspicious that they see an ulterior motive in sincere acts of kindness. Even if you try to do them a favor, their instinctive reaction is "Now, what's he up to?" No matter how sincerely a man may act, a cynical person will suspect him of working some angle. In their gloomy minds they believe that good words have a hidden purpose, kind deeds are for hope of reward, and every good thing is for some ulterior end.

Some time ago a fine minister friend of mine gave up a marvelous opportunity in order to do a work which he felt God would have him to do. From his talks with me I know that he gave up a more honored work for an inconspicuous work because his heart was broken with a passion for souls. Then I heard someone else commenting on his sacrifice in this way: "Oh well, he was looking out for himself somehow. He knew something that made him think that this was a smart move."

Criticism is another characteristic of a cynical person. Having never attained the place they have longed for, they criticize anyone who does attain it. Unable to believe that "where God's finger points, His hand will surely make the way," they suspect that the only way to succeed in life is to have "a pull." To them, every desirable place in the work of the Lord is filled

Separation of Church and State

The following resolution was adopted without a dissenting vote in the General Council at the 2:00 p.m. session on Thursday, August 18, 1960:



WHEREAS, separation of Church and State is the historic and fundamental American principle, clearly guaranteed by the U. S. Constitution, and

WHEREAS, the Church of God has since the earliest days of its beginning strongly maintained a position of separation of Church and State, and

WHEREAS, the pressures of these times demand that we reassert our historic and unrelenting position that Church and State be separated, and

WHEREAS, discussion of the Church-State separation, with all of its implications, is legitimate, beneficial, and necessary whenever high public office is under consideration, and

WHEREAS, the Roman Catholic Church has always exhibited a political-religious nature clearly maintaining a position of Church-over-State with absolute Papal authority over both, and

WHEREAS, in those countries where Roman Catholicism is the established religion, and the Church - over - State principle is a fact, there has been a resulting spiritual sterility and ecclesiastical oppression, and

WHEREAS, the greatest source of our concern in respect to Church-State separation is the total lack of any convincing commitment of the Roman Catholic Church to the principle of Church-State separation which could actually only come from the highest authority of that organization, and

WHEREAS, due to the political-religious nature of the Roman Catholic Church, we honestly doubt that a Roman Catholic President could, or would, fully resist the pressures of the ecclesiastical hierarchy:

BE IT RESOLVED, That the Church of God strongly reaffirms its position for religious freedom and absolute separation of Church and State;

BE IT FURTHER RESOLVED, That we urge our constituents to re-examine seriously the tenets of the Church-State separation principle, with all the above-mentioned ramifications, especially in prospect of election of a Roman Catholic to the Presidency of the United States.



by "wire-pulling, coat-tugging and sly machinations."

Another mark of the cynical person is bitterness, usually about his imagined slights in life. He feels bitter and resentful because of his personal disappointments, never considering that there is a divine will that directs the affairs of men. Naturally, their cynicism itself will eventually begin to have its damaging effect upon their work, their effectiveness for Christ, their desirability as shepherds of the flock, or their posts of responsibility within the church.

A final characteristic is pessimism. Dreaming of the past or what might have been, the church is always in a terrible shape to them. Things are always going from bad to worse to worst. The cynic looks at the dark side of every picture, and his life is filled with gray shadows, dark hues and minor tones.

It is possible for any of us to become cynical. We may not live in a tub with only a cloak, a purse and a bowl; we may not go about the streets with a lighted lantern; and we may not tell our leaders to

stop standing between us and the sun; but we can do other things equally churlish that are prompted by contempt, disbelief or scorn. It would benefit us all if we should begin to look at our own dispositions. You had better be on guard when you begin to see an ulterior motive in every good act or kind word. You are becoming cynical when you suppose that no one is genuinely good, or are suspicious of all that appears to be good. You need to examine your own motives, aspirations and methods if you suspect that a "pull" is the only way to get ahead in life.

All of us must guard our lives against the six principal characteristics of cynicism: doubt, suspicion, criticism, complaining, pessimism, bitterness.

These are the marks of cynicism, the "dog-like" attitude toward life.

Charles W. Conn

DOEG THE EDMITE

By FLOYD D. CAREY, Jr.

Youth Director of Louisiana

THE CHIEFEST of the herds-
men that belonged to Saul
was one named Doeg the
Edomite. This employee of the
king's is mentioned only briefly,
and this vaguely and insignificantly
in 1 Samuel. But the profile of his
character is symbolic of individuals
who would inhabit the world in
centuries to come. And in 1960,
the shadow of Doeg blackens the
hearts of men who are driven by
the same force that motivated the
Edomite herdsman.

The first king of Israel, Saul, had
been deliberately made the victim
of an evil spirit because of his un-
faithful execution of duties and
disloyalty to God. Another plague,
too, had affixed itself to his carnal
disposition, that of cruel jealousy.
Anointed and beloved David, was
the target of Saul's wicked darts.

King Saul, whom the people de-
clared had only slain his scattered
thousands, was openly seeking to
abase the prestige of David and
avenge his personal savage hatred
by murder. David, in flight to pre-
serve his life, visited Ahimelech the
priest at Nob and presented him-
self falsely as on business for the
king. Ahimelech, believing David's
report, gave him hallowed bread
and the sword of Goliath, which
had been kept as a memorial in
the Temple. David then arose and
fled to Achish, the king of Gath.

While Ahimelech and David com-
muned in the Temple, Doeg the
Edomite, who had been proselyted
to the Jewish religion and who had
been detained at the sanctuary,
overheard their conversation and
immediately started to formulate
a plot to do David a mischief and
secure revenge on Ahimelech for de-
taining him.

Doeg, desiring a higher position
and greater power in Saul's king-
dom, reported the incident that he
had seen and heard. Although Saul



Floyd D. Carey, Jr.

had offered fields, vineyards, and
rulership over thousands, his ser-
vants were not willing to abandon
established convictions, interfere in
divine transactions, or forfeit in-
telligent behavior, and disclose the
whereabouts of an innocent and
God-approved man.

Because Ahimelech assisted David
and gave him bread and a weapon,
Saul ordered his footmen to take
Ahimelech's life as well as to slay
his father's household and the en-
tire city of Nob. The conscience of
Saul's Hebrew servants revolted
against his inhuman decree and
would not heed the king's orders.
But Doeg, the "Yes Man," is at
hand to do the deed of blood and
he washed his hands barbarously
in the blood of eighty-five priests
and all the inhabitants of Nob.

The inhumanity and devilishness

of Doeg's treachery is shocking and
awakening. This bloodthirsty execu-
tioner was seeking additional au-
thority and exaltation in the king's
court. And in doing so he was
willing to oppose God and become
a madman. How tragically sad!
His power, such as it was, only
lasted a short while, but his punish-
ment will last eternally.

But notice the bravery and bold-
ness of Saul's footmen. They could
expect only to be punished and
even put to death for their refusal.
Yet, come on them what would,
they would not oppose God and
slay His holy priests. Gifts of
wealth, power, and favor with the
king could have been their pos-
session. But they would rather die
than to touch the anointed of the
Lord and sacrifice personal respect
and happiness. Great is their re-
ward in heaven.

Modern day advancement and
success is often based on willing-
ness to forsake anything: truth,
convictions, God, and even the life
of a fellow man. Such a person is
a shadow and type of Doeg. If they
do obtain popularity, power, and
prestige, it will only be for a short
season. Their eternal recompense
will be given when they stand
trembling and guilty before God
and are banished from His presence.

"Seeing then that we have a
great high priest, that is passed
into the heavens, Jesus the Son of
God, let us hold fast our profession"
(Hebrews 4:14). If needs be, die
the death of a martyr, but never
forsake Christ and become a "Yes
Man" for Satan or for the sake of
society. Never alter convictions and
known truths for earthly exalta-
tion or fame. Maintain sacred
vigilance and announce your
position, by the strength of God
Jehovah, as an individual who will
always stand firmly and uncom-
promisingly.



*The world boiled with
the spirit of reformation
... Man had a taste of
evangelical truth ...
justification by faith ...
the Spirit-filled life ...
The zero-hour had come.*

The Protestant Reformation

By CLEO WATTS

Pastor, North Chattanooga, Tennessee

THERE IS A LEGEND of a blacksmith in medieval times who, having been taken prisoner and immured in a dungeon, began to examine the chain that bound him in order to discover some flaw that might cause it to be easily broken. His hope was vain, for he found from marks upon it that it was of his own workmanship, and it had been his boast that none could break a chain that he had forged. The chain that bound evangelical Christianity in the Dark Ages of Church history was slowly and deceitfully made over a period of many years. The Church was responsible for allowing the formation of such a chain. From the conversion of Constantine (312 A.D.) to the climactic outbreak of the Protestant Reformation (1517 A.D.), the links of this ecclesiastical chain had been skillfully formed in the fires of political, economical and religious vicissitudes.

The union of the Church and the State was the mold that produced the hideous statue of religious and political history in the past ages. The State controlled religion; thus religion became the image of the state. Christianity became associated with all the ills and evils of the state. Large numbers of people were brought under the influence of Christianity without any discriminatory qualifications. Christianity was secularized. The doors of the church were thrown open so wide that the distinction between Christianity and the world was obliterated. The pagans of the state had been accustomed to worshipping a host of

gods; they felt the need, after becoming Christians, to have objects of adoration. The most honored characters of the apostles' times were selected, such as Mary, Peter and other apostles. Images of saints were formed and the churches were filled with these images. Pagans who so readily gave up their religion and became Christians can be accounted for by the fact that Christianity had adapted itself entirely to their ideas in order to make the change little more than normal.

Ecclesiastical power was made a counterpart of the civil government. The state had different ranks of officers and public servants; thus the church became uniformly constructed. There were deacons, bishops, archbishops, patriarchs, cardinals and, finally, the pope, the vicar of Christ. This ascension of ranks slowly arose over the years. It was not until 503 A.D. that the impeccability of the pope was made a dogma of the church.

Finally, it became pretty well believed that outside the church there was no salvation, and that all other religious personalities were heretics. Persecution against heretics arose and millions were killed because they did not bow to the Roman Church's doctrines. The claim was made that the church gave the Bible to the world and had more authority than the Bible, and that the church alone had the right to interpret the Bible. Tradition became equally authoritative with the Bible. The pope became infallible in his interpretation of doctrine. Gradually evangel-

ical Christianity became chained and was unable to help the world. The chain must be broken before the prisoner can be freed. But alas! the poor prisoner discovers that he is bound by a chain of his own brand. The Roman Catholic Church boasts of her infallibility, impeccability and immutability; and, thus, is bound by a chain of her own making. She will remain bound, but God had destined that a new generation, the Protestant Reformers, would arise and declare the whole council of God.

The Spirit of Reform Before the Reformation

Just as the spirit must activate the body, so must the spirit of the reformation be present before the reformation can take place. The climactic beginning of the Protestant Reformation in 1517 was neither the beginning nor the ending of this great work. There had been powerful forces, seen and unseen, working toward a reformation within the church.

As early as 1170 A.D. Peter Waldo, a wealthy merchant of Lyon, France, began to study the Scriptures, to give to the poor, to establish evangelical churches, and to admonish the people to be filled with the Spirit. The archbishop forbade him to preach, but he said, "We ought to obey God rather than man." In 1184 A.D. he was excommunicated. *For's Book of Martyrs* has this to say: "Pope Alexander III, being informed by the bishop of Lyon of these transactions, excommunicated Waldo and his adherents, and commanded the bishop to exterminate them, if possible, from the face of the earth; hence, began the papal persecution against the Waldenses."

Another evangelical group that did much to foster the spirit of the Reformation were the Albigenses. They read the Scriptures, prayed and did much to win the lost. Great persecutions came from the Roman Catholic Church. The Reverend Adrian Chalinski, whose suffering and death may depict the horror which the Albigenses suffered from the papacy, was roasted alive by a slow fire.

In the fourteenth century a group of evangelical Christians called "The Lollards" denounced the Roman Catholic Church. They said that the priesthood at Rome is not the priesthood of Christ; that celibacy is unnatural; that transubstantiation leads to idolatry; that blessings made on wine are a farce; that prayer for the dead is wrong. Persecution arose from the Catholics. An act was passed ordering the burning of all Lollards. Many, especially preachers, were burned to death.

By the fifteenth century the spirit of the Reformation was boiling over the entire world. Man had gotten a taste of evangelical truth, of justification by faith, of the Spirit-filled life, and of personal fellowship with Jesus Christ. The zero hour was drawing near.

Personalities of the Reformation

Here we shall deal with the personalities that shaped the Reformation. Martin Luther was the leader in Germany, John Calvin in Switzerland, John

Knox in Scotland. A host of others helped to bring about the Reformation.

Martin Luther did not intend to break with the Roman Catholic Church at first; he merely sought to reform it from within. But his thinking soon carried him into open rebellion. In 1517, the date given as the beginning of the Protestant Reformation, Martin Luther nailed his ninety-five theses which criticized the Catholic Church, on the door of his church. The theses were a protest against the selling of indulgences. He became the leader of all those who were dissatisfied with the Roman Church. In 1519 he denied the authority of the pope. An order from Leo X was sent which threatened to excommunicate him. This document was burned publicly by Martin Luther at Wittenburg. The Protestant Reformation caused much bloodshed and the death of thousands. In 1524 the Peasants' War occurred, and later the Thirty Years' War developed. The price paid for freedom was tremendous, yet the benefits are being enjoyed today.

Simultaneous with the German Reformation, there was a great movement toward separation from the Catholic Church going on in Switzerland. Its leader was Huldreich Zwingli, a great preacher. The man destined to succeed him was John Calvin, a young Frenchman who had suffered much for the faith. The doctrine of this young man spirited a reform group in France called the Huguenots. He wrote one of the greatest documents of all time, *Calvin's Institutes*.

The followers of John Calvin spread Protestantism not only in Switzerland and France, but also in England and Scotland. John Knox, a Calvinist, went to Scotland in 1559 and began a work of triumph. He preached such stirring sermons against the Mass of the Roman Catholic Church that the people became aroused and began to destroy the monasteries. The religious upheaval was so great that in 1560 the Scottish Parliament adopted the Protestant faith as the state religion.

In England the Reformation was taking shape through Henry VIII. He quarreled with the pope over his right to divorce his wife and remarry. In 1534 he announced that he, and not the pope, was the head of the English church.

The results of the Reformation were manifest in many ways, not only in a religious movement called Protestantism but also in many social, economical and political reforms. The Roman Catholic Church was able to prevent revolt in Spain, Italy, Hungary and Poland. A counter-Reformation, which manifest itself in three directions, was inaugurated by the Catholic Church. First, the inquisition was used as a means of suppression. Second, a great educational campaign was carried on by the Jesuits. Third, reforms were made in the church. One of the main benefits of the Protestant Reformation was the authority and the emphasis which were placed on the Word of God. Let us make sure, by our own stand for the truth, that these men have not fought and died in vain.

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GREAT PROTESTANT REFORMATION PERSONALITIES



PHILIPP MELANCHTHON

Scribe of the Reformation, German theologian Philipp Melancthon, whose exposition of Protestant doctrine in the Augsburg Confession and other treatises firmly established the course of the new movement, is being widely honored during 1959-'60, the 400th anniversary of his death. Closest associate of Martin Luther, he wore the mantle of Reformation leadership for over 13 years after the latter's death. Their bodies lie side by side in the famed Castle Church at Wittenberg to whose door Luther nailed his revolutionary 95 Theses in 1517.



JACOBUS ARMINIUS

Jacobus Arminius, celebrated Dutch Reformed theologian, is being honored on the 400th anniversary of his birth this year. Theologians from the U.S., Britain, and Germany as well as Holland and other countries participated in a symposium on his contributions to Protestant theology. Author of the modified reformed theology, Arminianism, which received its name from him, he was a center of controversy throughout his career, although personally mild, amiable and undogmatic. A liberal, he opposed Calvinism's Predestinarian view that only the elect are saved, teaching instead that Christ died for all men and that Divine sovereignty is compatible with man's free will.

JOHN CALVIN

July 10, 1959, marked the 450th anniversary of the birth of John Calvin, and last year was also the 400th anniversary of the founding of the Calvin Academy and the publication of his famous "Institutes of the Christian Religion." The artist shows the great reformer lecturing or preaching perhaps at his academy.



"Morning Star of the Reformation," John Wycliffe (1324-1384) is most remembered for his translation of the first complete English Bible (1382), from the Latin Vulgate. Born in a Yorkshire manor, he became a vicar, although spending most of his life as a student and philosophy teacher at Oxford University, winning fame for his two outstanding books on Divine and civil "lordship." Shocked by his period's ecclesiastical wealth, Wycliffe urged confiscation of vast Church estates, attacked Papal power and exalted the Bible as every Christian's supreme authority. His teachings condemned, he was excommunicated a few years before his death at 60 of a stroke December 31, 1384 at Lutterworth, Leicestershire, where he had been vicar his last 10 years. In 1415 the Council of Constance (Germany), citing 267 "errors" in his works, ordered the English Reformer's bones dug up and burned. This was done 13 years later and his ashes were thrown into the Swift.

JOHN WYCLIFFE



JAN HUS

Czech martyr and national hero, Jan Hus was condemned as a heretic by the Council of Constance (Germany), and burned there at the stake July 6, 1415, for his Prague sermons and treatises demanding Church reform. Born 13 years before the death of English Reformer John Wycliffe (1384), Hus absorbed his views and taught his doctrines of Biblical authority and Christ's supremacy in the Church. From peasant stock, he rose to dean of philosophy and rector at the University of Prague at 33, having become a well-known preacher soon after ordination in 1400. Drawing ecclesiastical hostility for attacking clergy morals, Hus was denounced in 1407 and at the Pope's order forbidden to preach. Excommunicated in 1411, he completed his chief work, "De Ecclesia," two years later. He appealed the Vatican's decision to a General Council and went to Constance under imperial safe-conduct but was cast into prison there. At the stake eight months later he said, "In the truth of the Gospel . . . I die today with gladness." He was 46. The Moravian Church stems from his work.



—Religious News Service Photos

Separation of Church and State

By VESSIE D. HARGRAVE
Superintendent of Latin America

THE THIRD General Assembly of the Church of God, meeting in 1908, adopted the following resolution: "We are opposed to the Union of church and state under any circumstances." Then in the 37th annual Assembly, meeting in 1942, it was resolved "that the Church of God is definitely opposed to any form of dictatorship in matters pertaining to state and civil government. We heartily endorse the democratic way of life and faithfully pledge ourselves to its support, maintenance and progress."

In view of these two resolutions, adopted at two Assemblies a third of a century apart, it is evident that the Church of God firmly believes in the democratic principles of separation of church and state; freedom to belong to or not to belong to any organization, religious or otherwise; the right to vote for whom we wish and, further, to know the background, the philosophies of government, the home life and even the religious life of all candidates who present themselves as such. These factors may affect the lives of the voters;

consequently, they should be taken into consideration before voting.

This brings us to the subject at hand. The principal objection to the union of church and state is that, from the American point of view, it is positively undemocratic. Where countries have a state church, members of other groups are considered as second-rate citizens or are deprived of civil liberties entirely. Switzerland constitutionally grants freedom to all religions, but even the Pentecostals must belong to one of the official churches or else suffer the embarrassment of being classified as second-rate citizens. Not only is it undemocratic inasmuch as the alternative to belong or not to belong is reflected by governmental decree and not left to the individual; but in all countries that have a state religion, intolerance to all other religious groups exists to some extent.

IN BRONSON'S *Quarterly Review*, 1945, a Catholic writer emphasizes, according to the September 1960 issue of *Voice of Healing*, "Democracy is a mischievous

dream wherever the Catholic Church does not predominate to inspire people to reverence and teach and accustom them to obedience to authority." And recorded in the same source, Pope Pius XII said on April 6, 1951, "Individual liberty in reality is only a deadly anarchy."

The following question could be asked of this writer. Since the Church claims for itself the only capable institution to "teach and accustom the people," then what kind of democracy has been produced in the countries where the Catholic Church is the state religion? The answer is historically given.

Argentina produced a Juan Peron; Paraguay, a Stroesner; Venezuela, a Perez Jimenez; Colombia, a Rojas Pinillas; the Dominican Republic, a Trujillo; and Spain, a Franco. Furthermore, Hitler, a Catholic, signed a concordat with the Pope of Rome. Mussolini, who signed the Lateran treaty of 1929 with the Vatican, was a faithful son of the Church. Petain, a Catholic, sold the French and formed his coalition Vichy government with Hitler.

It can be irrefutably concluded that Catholicism prepares for subjection to dictatorial principles, even though some political leaders have, after it was too late, tried to shake off the temporal authority of the Pope and clergy. No doubt this was a contributing factor in the overthrow of Peron and Mussolini; and it could be the eventual force of the elimination of Trujillo of the Dominican Republic, Castro of Cuba, and Stroesner of Paraguay. Unquestionably, dictatorial political possibilities are produced in our day, consequential to the far-reaching influence in Catholic-dominated countries of the world.

The principle advocated in the encyclical of Pope Leo XIII of November 1, 1885: "All Catholics must make themselves felt as active elements in daily political life in countries where they live. (This is their prerogative, and it is mine also. Because I have seen the results of their political meddlings, this article has been written.) They must penetrate (that is what they

want to do in the November election) wherever possible in the administration of civil affairs. All Catholics should do all in their power to cause the constitution of the states and legislation to be modeled on the true (Catholic) church."

This they have done in other American countries, e.g., Colombia; and, if possible, they would do so here in the United States of America. This would mean the submission of all public servants to the flock instead of the Constitution.

The flexibility of our own Constitution which, in reality, favors individual liberty, freeing us from state coercion, is not to be rigidly interpreted as being specific in those guarantees. Our courts must interpret the constitutional provisions. Our judges are men of many faiths; and, in most cases, the decisions handed down have been in keeping with the American spirit of tolerance and conventions. Given power, pressure groups could influence legislation within the framework of the Constitution detrimental to our religious freedom.

In case of war, the Supreme Commander or the President is given almost unlimited power which is called war power. Now we have defense power, either of which often trespasses upon the rights of members of the American States and, naturally, upon individual rights. Could not these powers be used almost anytime by a President to influence drastic changes which would even be accepted by an evangelical church duped by modernism and the spirit of lethargy?

Remember there is little that can be said and far less done in case of a declaration of "war power" or even "defense power." Your rights could easily be taken away by a faithful subject of the Vatican. There is no such thing, according to Catholic ecclesiastical authority, as a Catholic being subject to an oath of office without owing his first allegiance to the Catholic Church, which in this case happens to be a foreign political entity. Many countries exchange ambassadors with this foreign power—the Vatican state of

which John XXIII is the supreme pontiff and maximum ruler of the world.

IN A COUNTRY which has a state church, religious freedom is limited. Especially where a Catholic-dominated government is in power, personal guarantees are little respected as far as religion is concerned. The minority is seldom protected. Quoting from articles taken from records in the offices of Cedec of Colombia and from letters on file in the Latin American office of the Church of God, we can evaluate the imminent dangers of a state church even where claims are made by

EVENTIDE

By Maifred B. Hunt

*Our heavenly Father,
We thank Thee for the evening calm
And for the resting of the soul
After the heat and burdens of the day.
May we, in this quiet hour, possess
the mood of meditation
"Be still and know: That Thou art
our God,"
For in Thee and Thee only is our
rest and peace and joyful
consolation. (Read Psalm 46:10)
We thank Thee, Lord, who gave us
light and
Blessed us richly all the day,
Watch o'er us kindly thru the night
And lead us in the heavenly way.*

some that religious freedom is guaranteed.

It would be more accurate to say that other religions are *reluctantly tolerated* as in the case of Colombia. All these cases are relatively recent. I emphasize that the Catholic Church is the same inquisitor as of the Middle Ages. Only because of an enlightened democratic America she has a different "method" here in the U.S. Give her dominance and she is still the same one that mothered the Inquisition. Millions have been tortured and killed at her hands.

Arrested for Carrying Bible. On May 22, 1955, in the village of El Jordan, Colombia, Mr. Fridesbindo Morales was taken prisoner merely because he carried a Bible, which

was later taken away from him. The incident was known by the local authorities, yet they did not even investigate the case. The General Secretary of Government was Dr. Llanos.

Interruption of Service by Shooting, Threats, and Fines. The 24th of June, 1955, in the village of Regidor, Colombia, the priest, Luciano Gutierrez, accompanied by two police officers, prohibited the celebration of a service which was being held at that place. The people were threatened by shooting. Many had to flee, and Mrs. Felicita Quinones was followed with intent to take her prisoner. She had to take refuge in the forest with another lady, while Mr. Armando Allenteos was fined \$20 after the priest gave the police orders.

Jose Minay of Paraguay says, "Seventeen hundred demonstrators marched in front of the house where we were having services. They were headed by the city officials." He was asked to restore order by the constitutional government. When he refused to obey, the people had to close the mission.

No Protestant teacher may teach in the public schools of Colombia. Their dead are not permitted burial in the cemeteries, and all Protestant children must go to confessional; otherwise, they will not be admitted to public schools.

Luis Reyes and his entire Church of God congregation including the children and nursing babies were put in jail for having services. They did not belong to the State Church.

Catholic Spain closed its doors to the American and British Bible Societies. The Word of God, however, cannot be stilled! The Bible is being read in Spain.

Noel DeSouza in Church-dominated Costa Rica was arrested thirty-two times in one year. T. L. Osborn's campaign was closed, even though he had government permission. Over twenty thousand people were in the stadium when his permit was revoked. Why! Because the State Church said so. Those twenty thousand had no democratic privilege of listening and deciding for themselves. They must remain in

ignorance because the principle of the Catholic Church is, "The priests should have dominion over temporal affairs," and "the civil power is inferior and subordinate to the ecclesiastical power." (Part 54, *Syllabus of Errors*, Pope Pius IX.)

Is a civil servant of Latin America subject to the pressure of the priests? We would have to answer YES a thousand times. Would a civil servant here in the United States be subject to the influence of a bishop or priest? If he is a faithful Catholic, he would be obligated to subject himself to their disposition.

Services and Pastoral Visits Prohibited. On June 8, 1955, in the village of Puerto Leguizamo, Colombia, the mayor, Marco Aurelio Nino, dictated an Issue of Condemnation against Mr. Jacobo Perdomo, the local Protestant pastor, prohibiting him from celebrating a children's service. He threatened him at the same time with a \$100 fine. He was also prohibited from visiting in hospitals and private homes. The document was signed by Sergeant VI-I Marco Aurelio Nino, Mayor, and Luis E. Guerrero, Secretary of State.

Anti-Protestant Campaign in Bogota. In the southern sections of the city of Bogota, such as Marco Fidel Suarez, Tunjuelito, Santander, Ingles, and Santa Lucia, posters printed by Editorial Catholicism were distributed in the parishes. They read: "Let no Protestants intend to establish their chapels, colleges, schools, dispensaries, halls, centers of Protestant culture, etc., among us because PUBLIC ORDER WILL BE DISTURBED."

Services Prohibited in Private Homes. Around the middle of October, 1955, in the village of Puerto Berrio, Mr. Antonio Navarro was taken prisoner by an agent of the police department while he sold Bibles and other books of Protestant origin in that city. He was given hard labor in the jail on October 12 with complete disregard to the certificate of permit from the Colombian Intelligence Service that allowed him to sell books in that city. He was prohibited to con-

tinue the sale of books; should he disregard the threat, he would be fined. The mayor told him, "I don't want to have disagreements with the priest."

La Gloria, Veracruz, Mexico, 1945. We had a lovely group of Indian brethren who were having an all-night funeral service in one of their homes, which was also used as the place of whorship. The dead child was carefully placed upon a small table in the center of the room; the people were praying, singing and preaching the Word of God.

Suddenly the bell rang at the nearby Catholic church. The ringing of the bell was not anything particularly alarming since it was heard very often. However, since this happened at this time of the night, it made the ringing of the bell noticeable. Almost simultaneously with the ringing of the church bell, men armed with almost every conceivable weapon from poles and machetes to picks and guns, converged immediately

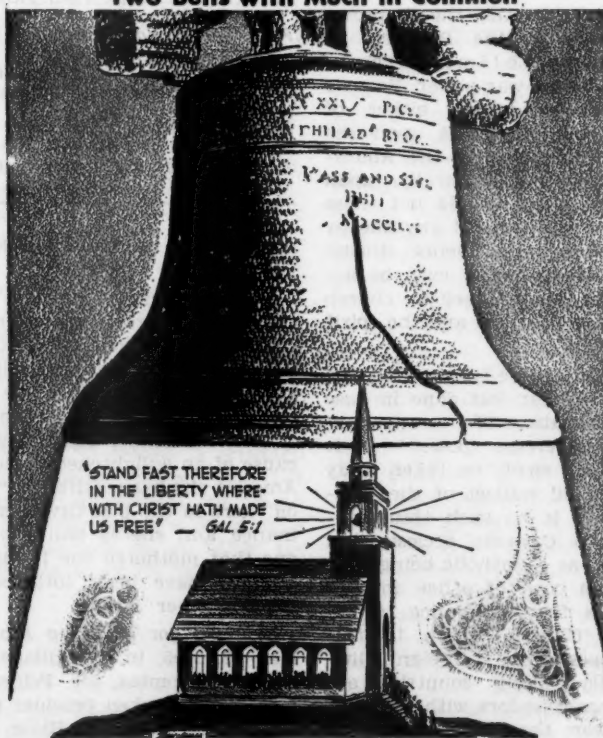
upon the group having the funeral vigil.

They blocked the doors and threw the dead child in the manure with cattle and hogs in the corral behind the house. They beat the men, violated the virtuous women, took the cattle and other desirable animals, burned every Christian home in the community and removed anything useful to them to their own homes.

Our brethren, over fifty of them, escaped to the cold mountains nearby with nothing more than their clothes, left ragged upon their backs by the beatings of the angry mob. For three days they hid in caves and underbrush before the message came through to Mexico City, at which time we sent rescue parties to get them. As a consequence, nine children died from hunger and the abusive kicks given by the religious fanatical mob. The government was helpless to do anything about this atrocity.

In Ahuacatitlan, Guerrero, Mexico, we now have a beautiful stucco

Two Bells with Much in Common



church which stands upon the ground where the first pastor was dragged from a building while he preached. He was stoned before his pleading wife and died with his head upon his Bible.

AT TEPEJI DEL RIO, Mexico, in 1953 our brethren were having a wonderful service in their new church building when an angry mob inspired by the the local Catholic priest rushed in. While this group physically attacked our brothers and sisters, the church bell on the Catholic church rang, notifying all to come to the destruction of the church. The new church was destroyed with picks, poles, machetes and shovels. Although the law intervened after many pleadings and costly trips by our overseer, Brother Portugal, no punishment was ever meted even though actual proof was placed upon the Catholic priest.

The perpetrators of these criminal acts have never been punished because of the strong influence of Catholicism in Mexico. Catholicism is no longer the state religion, but the country, after one hundred years since separation of church and state still lives under the influence of that union of 350 years.

While I was in Portugal, a country with a state religion, yet purportedly guaranteeing freedom of all religions, I went to the Ministry of Colonies to inquire why Sister Pearl Stark was refused readmittance into Angola, a Portuguese African colony. An official of this ministry told me it would do me no good to see the Minister of Colonies since the bishops of the Catholic Church handled all matters relating to missions in the colonies. Can you imagine our getting favorable consideration from the Catholic clergy?

I quote the terms of the Vatican-Portuguese agreements of May 7, 1940: "The government subsidizes all Catholic missionary bodies in the Portuguese colonies; provides sites for churches, schools, etc., pays the salaries of Bishops and Vicars and prefects apostolic, the expense of missionaries traveling from Portugal to the colonies and return, also missionary's pensions" (*Catholic News*, November 13, 1948).

Nevertheless, this little woman with a burden for the people she has won to the Lord is not admitted.

THE CATHOLIC Church claims for itself complete authority "without ... any limits set to it by the civil power." (Part No. 18, *Syllabus of Errors*, Pope Pius IX). This ideology alone endangers our American way of life, which grants freedom not only to the Catholic Church, but also to all others. Enlightening, indeed, will be some quotations from a collection syllabus containing the principal errors of our times as noted in the allocutions, encyclicals and other apostolic letters of Pope Pius IX addressed to all Catholic episcopates under date of December 8, 1864. This syllabus came as a result of thorough debates by clerical and lay theologians gathered in a papal commission in 1861.

Part 19, "The Roman Catholic Church has the right to exercise its authority without having any limits set to it by the civil power."

Part 24, "The Roman Catholic Church has the right to avail it-

self of force and to use temporal power for that purpose."

Part 27, "The Pope and the priests should have dominion over the temporal affairs."

Part 39, "The people are not the source of all civil power."

Part 54, "The civil power is inferior and subordinate to the ecclesiastical power, and in litigated questions of jurisdiction should yield to it."

Part 55, "Church and State should be united."

Part 78, "The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded."

Pius IX ruled thirty-one years. Under him, in 1854, the immaculate conception of the Virgin Mary was proclaimed to be a dogma of faith of the Catholic church. In 1870 the Vatican Council declared the Pope to be infallible. This same Pope issued the *Syllabus of Errors* (quoted in part above) which, according to Catholic beliefs, is infallible. It is an official document which actually arrays the Pope and the Catholic Church against American democracy.

"A STATEMENT OF CONCERN"

St. Louis, Mo.—Protestants who speak out about their convictions on the separation of church and state must be prepared to pay a three-fold price, it was declared today by the 50-man Board of Administration of the National Association of Evangelicals at its mid-year session.

The price: emotional attack and name-calling, threats of reprisal by interest groups and even government agencies, and economic and social pressures subtly or openly applied.

The word "bigot," it said, has been freely used by the public media of information to refer to Protestants who have shown their "long-suffering and tolerance" by bearing it.

It continued:

"The religious issue in the present political campaign has been distorted. It must be made clear that the mode of worship exercised by any candidate for public office is not in question. The manner of man's approach to God must be a matter of his own choosing.

"Nevertheless, when an ecclesiastical system advocates the use of government to pursue its particular

religious objectives and asserts that it has a right to control the political actions of its adherents, the religious issue must be considered by the voter. The record of the Roman Catholic Church on these two points, despite wishful thinking to the contrary, is a matter of history—fully-documented and well-known.

"Failure of the Roman Catholic hierarchy to repudiate and abandon this interference both in private conscience and in the political affairs of governments impells non-Catholics to register their position in the current campaign. And it is because of this that they continue to protest Federal aid to non-public schools, even though there are hundreds of private Protestant schools that might benefit from such aid."

The statement concluded: "These are the concerns of a fair-minded Protestantism as it seeks to relate itself to the current political situation. They involve basic American liberties. These are things with which we dare not trifle. If for our concern we must be subjected to name-calling and other abuses, this is only more evidence that our concern is justified.



religion today

Editor Calls on Kennedy to Repudiate Catholic "Boycott"

WASHINGTON, D. C. (EP) — A leading Protestant editor has called on Senator Kennedy to repudiate the Catholic "boycott" of public schools.

"The political effect of this denial of free intercourse with the environing community," said Dr. Charles Clayton Morrison in an open letter to the Democratic presidential candidate, "produces a self-enclosed enclave within the democratic community which can neither assimilate nor be fully assimilated in the free society of American democracy."

Morrison was founder and for 40 years the editor of *The Christian Century*, undenominational weekly with editorial offices in Chicago, and is now a contributing editor. His open letter appeared in the September 12 issue of another Protestant magazine, the interdenominational fortnightly *Christianity Today*.

Morrison challenged Kennedy to spell out fully his definition of the separation of church and state.

"It is in the use of public funds to finance or aid a church or churches or church-related institutions or projects that the jurisdictions of church and state are most likely to overlap and thus violate the First Amendment," the editor asserted.

"If you are elected President," he asked, "will you oppose attempts to appropriate federal funds for parochial schools?"

Morrison cites Roman Catholic Canon 1374* which he says "forbids Catholic parents to send their children to public school (elementary, secondary or college) unless permission is granted by the bishop." He also refers to a pastoral letter issued last June 6 by Archbishop Joseph E. Ritter of St. Louis which "rigorously applied to the young people of his area prohibition of their enrollment at public universities or other non-Catholic colleges."

"Will you, Senator Kennedy, if you become President, disavow your

church's boycott of this fundamental American institution, the public school," the editor asked.

Morrison also recalled a 1948 statement by the American Roman Catholic hierarchy which termed the conception of separation of church and state a "shibboleth of doctrinaire secularism" and asked Kennedy to "reconcile your belief in the separation of church and state with this authoritative position of your church."

He said the religious issue emerges only when the Catholic church is involved because all other churches "are content to live and work in the open domain of religious liberty which the state is forbidden to enter and the churches may not lawfully transgress."

"But your church," added Morrison, "has no such inhibition on this score because it is itself a state, and its ultimate power is political, not religious."

The open letter also touches on such points as diplomatic relations with the Vatican, attendance by Roman Catholics at Protestant churches, government land grants to churches, and "the monarchical structure and character of the Roman Catholic Church itself."

*Canon 1374 as found in Boussaren and Ellis, *Canon Law*, p. 704: "Catholic children may not attend non-Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary of the place to decide in accordance with instructions of the Holy See under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated."

Catholic Laymen Draft Statement on Religious Liberty

WASHINGTON, D. C. (EP) — A group of 165 prominent Roman Catholic laymen have signed a statement stressing their "uncompromised and uncompromising loy-

alty both to the Catholic Church and to the American Republic."

"The present controversy about the Catholic Church and the Presidency proves once again that large numbers of our fellow-citizens seriously doubt the commitment of Catholics to the principles of a free society," the statement declared. "This fact creates problems which extend far beyond this year's elections and threaten to make permanent, bitter divisions in our national life. Such a result would obviously be tragic from the standpoints both of religious tolerance and of civic peace. . . ."

In an attempt to set forth their devotion to "religious liberty for all . . ." and to declare their uncompromised and uncompromising loyalty both to the Catholic Church and to the American Republic," the group listed the following main points in their statement:

"1. We believe in the freedom of the religious conscience and in the Catholic's obligation to guarantee full freedom of belief and worship as a civil right. . . ."

"2. We deplore the denial of religious freedom in any land. . . ."

"3. We believe constitutional separation of church and state offers the best guarantee both of religious freedom and of civic peace. . . ."

"4. We believe that among the fundamentals of religious liberty are the freedom of a church to reach its members and the freedom of its members to accept the teachings of their church. . . ."

"5. In his public acts as they affect the whole community the Catholic is bound in conscience to promote the common good and to avoid any seeking of a merely sectarian advantage. . . ."

Catholic Candidate Jeopardizes Church-State Relations Say N. M. Baptists

ALBUQUERQUE, N. M. (EP)—In view of a Roman Catholic nominee for President the principle of Church-State separation in the U.S. is "in jeopardy."

So says the state mission (executive) board of the Baptist Convention of New Mexico. In a resolution adopted at its annual meeting here, the board called on its constituents to "examine the record of the influence of the Roman Catholic hierarchy in every country where they are now or have been in power, specifically in Colombia, and determine before we vote whether or not we are ready for the same things to happen in America."

"We feel that we are facing a real crisis today," the resolution stated. It pointed out that "our traditional Baptist concept has always been that of a free Church in a free State," and emphasized

that the principle "involves liberty of conscience, freedom of the press, public school education and freedom of religion."

Church of God Opposes Catholic Candidate

MEMPHIS, Tenn. (EP)—The Council of Ordained Ministers of the Church of God (Cleveland, Tenn.) adopted a resolution here which placed it on record as questioning the fitness of a Roman Catholic as President of the United States.

The ministers stated, "We honestly doubt that a Roman Catholic President could or would fully resist the pressures of ecclesiastical hierarchy." The resolution contended that the Catholic Church "has always exhibited a political-religious nature, clearly maintaining a position of Church over State with absolute papal authority over both..."

The ministers did not mention by name Senator John F. Kennedy of Massachusetts, a Catholic who is the Democratic Presidential candidate.

The Cleveland Church of God reports a world membership of 325,000 with more than 163,000 in the U.S.

Catholic Society Takes Foster Child of Protestants

WINNIPEG, Manitoba (EP)—Five-year-old Bobby Hallas, a Roman Catholic, must be taken from the Protestant parents who raised him since he was a baby and given to the Children's Aid Society.

This is the ruling of Justice W. G. Ferguson who cited Manitoba law stating that only Catholic parents can adopt Catholic children. Mr. and Mrs. Ken Hallas, however, have indicated a desire to become Catholics themselves if they can get the boy back.

The foster parents, who fled their city earlier rather than surrender the boy, burst into tears as Justice Ferguson handed down the ruling. The Children's Aid Society was found by the court to be Bobby's court-appointed legal guardian. The Society said it had already found a home for Bobby. Counsel for the CAS said he wanted to make it clear that there was no criticism of the Hallas' treatment of the boy.

Spanish Church Still Closed

SEVILLE, Spain (EP)—The Baptist Church of Seville, Spain, closed since November 10, 1958, has been

refused its request for reopening. Reason: another Baptist group already serves the city (which has almost half a million people).

Conferences with the Spanish Ministry of the Interior had encouraged Baptist leaders to believe that the church would soon be opened, but when the written request was made, it was denied.

The church building in Seville had been occupied less than two years when its doors were sealed by order of the Spanish police.

Religious Education Course to Be Televised

RICHMOND, Va. (EP)—The University of Richmond has announced it will launch its first educational television program: "The Life and Teachings of Jesus."

The 23-week course will be viewed Saturdays over WRVA-TV of Richmond. L. D. Johnson, chairman of the Department of Religion for the Baptist College, will teach a "live" class of university students in the television studio. This will permit questions and answers.

Going to Cuba?

The U.S. State Department has released the following statement regarding Cuba:

"During recent weeks and in the light of certain conditions now existing in Cuba, the Department of State has received a number of inquiries from American citizens asking whether they might expect to encounter undue hazard or inconvenience if they were to travel to that country.

"While travel facilities at this time remain fully available, the Department nevertheless desires to warn American travelers that they should take particular care while in Cuba to avoid activities or statements which might be construed by Cuban government agents to be of political nature. They should

take care, also, to have their travel documentation in order and to avoid infractions of emergency laws or new regulations such as those relating to currency controls, unauthorized use of cameras, or visits to restricted areas within Cuba. It is further pointed out that all travelers to Cuba are invited to make known their presence to the Embassy in Havana or to the Consulate in Santiago."

Adult Religion Program to Be Offered by University of Chicago

CHICAGO (EP)—The University of Chicago this fall will launch an experimental adult-education program designed to combat "the nation's religious illiteracy."

Providing study of the basic literature of the Judaeo-Christian tradition, the course was developed in cooperation with the university's Federated Theological Faculty. Small weekly seminars and informal discussion groups will be conducted under the guidance of noted theologians and religious leaders over an eight-month period.

The nondenominational program, the university said, "will help fill the need of every layman to understand not only the basic religious thoughts of others, but also his own theology and its role in the world around us."

Congolese Christians Ask Missionary Return

(EP)—Five Congolese, comprising the Protestant Education Committee, have written an open letter to missionaries working in the Congo. In it they expressed their deep regret for the violence and declared, "We beg all our missionary brothers and sisters not to quit their posts. We also ask those who have left their posts to come back to them for the continuance with us of the saving work which ought to be developed in the country."

For a Thanksgiving treat... attend the annual Alumni Fall Home-coming... on the Lee College Campus... November 24, 25.

Thursday, 24:

- 11:45 a.m. Dinner, turkey and trimmings;
- 3:00 p.m. Basketball game—Alumni All Stars vs. Lee College;
- 8:00 p.m. Fall Music Festival.

Friday, 25:

- 9:00 a.m. Visit campus and classes;
- 12:00 noon Luncheon;
- 2:30 p.m. Football game—Alumni All Stars vs. Lee College;
- 5:30 p.m. State Officers' Dinner;
- 8:00 p.m. Religious Drama.

ATTENTION:

ALL LEE

COLLEGE ALUMNI

Christmas Plays and Programs

THE CHRIST OF CHRISTMAS by Hilda Trehern—This three-act modern play is staged in the home of Mrs. Randall, a Jewess and widow who has a daughter Debbie, a wheel chair polio victim. Time is just before Christmas. A conflict arises from the fact that Mrs. Randall doesn't believe in Jesus as the Christ as does Debbie. The climax of the play is reached when Mrs. Randall accepts the Christ of Christmas as Messiah, and salvation when the same Christ becomes a "Healer" to Debbie. Also featured is a nativity scene and a conversation between Mrs. Randall and the Apostle Paul. Cost includes offstage carolers and eight on-stage characters two men, five women, and one twelve-year-old girl. Price, 40c each

MIRACLE ON CHRISTMAS EVE by Isabella Peterson—This is a story of a young mother whose boy has been seriously injured. She has little faith in God and does not believe that her child is going to get well. She fears his death doubly since she has little or no faith in life after death.

At the hospital there is little hope for two souls in the children's ward this Christmas Eve—until a child's prayer is answered. In conclusion faith and confidence in God is renewed. Has four scenes and seven speaking characters—four women, three men and one eight- or nine-year-old boy. Price, 40c each

THE STAR STILL SHINES by Pearl Neilson—The Star Still Shines is quite different. The scenes are built around The Star and the Wise Men. There are six prominent speaking parts. As the play unfolds there are other parts added which make this play leave an indelible impression that will not soon be forgotten. After you see this play, you will appreciate more than you ever have the guiding influence of the star that leads us to the birthplace of our Lord.

In addition to the six characters and the other special parts, you will enjoy the part taken by an unseen voice that makes a great contribution to the play. The words spoken by this unseen voice create a tense situation that holds your interest until the close of the play. You will enjoy this wonderful production and will be glad you took the time to produce it. The play requires careful practice and time but you will be fully repaid for the time and effort by the lasting effect it will leave with your audience. Production time one hour. Ten copies needed. Price, 50c

FOLLOW THE STAR by Florence H. Berry—This story is about a woman convinced that the giving of material goods to the less fortunate is not sufficient. She has come to realize that there are people who are desperately in need of love, companionship, and sympathy. A sincere desire possesses her to come in personal contact with some of these people—to help them straighten out their lives. The opportunity for just this kind of service comes to this woman unexpectedly and she handles the situation admirably. The play has a modern day setting and costumes. There are eight parts and the time necessary for its production is approximately one hour. Nine copies needed. Price, 50c per copy

LONGING FOR CHRISTMAS (The story of a little boy who longed for Christmas) by Rega Kramer McCarty—A three act play with modern setting requiring nine characters: three adults (or young people dressed as adults), one young girl, three girls between the ages of six and eight, and a boy about 10 or 12. Only one room is necessary for staging, costuming is simple, properties are easily accessible, and performance time is one hour. The story centers about a family's plans for a simple, old-fashioned Christmas. As the story progresses we see how interruptions in their plans help to teach them the true meaning of Christmas. Price, 50c per copy

THE GREATEST OF THESE by Carolyn Clifton Dain—"The greatest of these is LOVE." When the young people at a certain Christian College examined their own lives in the light of this verse they found them sadly lacking.

Especially was it brought to their attention when a young unsaved Jewish girl, who had been sent to the College by her Christian father, threatened to leave the school because of the light-hearted attitude of the students.

This will bring home to each listener the fact that the Spirit of Christmas, which is love, is not just a seasonal thing but a vital necessity all year.

The play requires six young people (three girls, three boys) and two adults (one man, one woman). Performance time: approximately one hour. Eight copies needed. Price, 50c per copy

A GIFT FOR THE CHRIST CHILD by Dorothy Clarke Wilson—Outstanding modern, Biblical and missionary drama. Cast of 20 characters. Nine men, 3 young women, 5 teen-age girls. Three scenes, two settings. Simple living room setting in the foreground, and an outdoor Biblical setting in the background. Price, 50c per copy

A NEW CHRISTMAS ANGEL by Melrose Wheeler—A Christmas play in two acts with seven female characters and two male characters. Scene takes place in widow's living room on Christmas Eve. Simple, easy to understand. Price, 50c

AND THERE THEY FOUND CHRIST—This is a Christmas play having three acts and a cast of eleven—six adults and five young people. This play has a modern setting and requires one hour for performance. From the comforts of city life to the ruggedness of the country, go the Hartleys on their vacation. Melvin Hartley, who inherited a farm from his uncle, takes his family to the farm where Melvin enjoys much of his memorable childhood. Melvin at-

tempts to persuade his family of the merits of the country over the city. With first appearances the family is unimpressed; but finally, in a Christmas Day climax, they are thoroughly convinced in favor of this life. This Christmas in the country was a new experience for the Hartleys, as there they found Christ. Price, 50c per copy

ANGEL ON A STEPLADDER—This is a Christmas combination play and pageant. Donnie, an ingenious young boy, is determined his father is going to develop faith, even if he has to impersonate Gabriel. His attempts to inspire his father make this a very stirring play and contains a sensitive humor which is unequalled. Seven or more copies are required. Production time: one hour. Price, 50c each

AS WE FORGIVE—The play requires a cast of 7 adults and a boy about 10 or 12 years of age. Production time: one hour. You will be thrilled as the power of God transforms a life of sin and shame into a life that is glorious and worthwhile. The play presents a true interpretation of that portion of our Lord's Prayer—"Forgive us our TRESPASSES AS WE FORGIVE." Price, 50c per copy

BABE OF BETHLEHEM—A Christmas drama in three acts, requiring seven men and four women. This is a play which portrays the events of the first Christmas in a manner that brings them close to a present-day audience. Performance time: one hour and 15 minutes. Price, 50c per copy

CHRISTMAS CAROL BOOKLET—A selected group of sixteen of the best-loved carols of Christians everywhere. Since the music is familiar to everyone, only the words are printed. Size 4 1/4 x 5 1/4 inches. Price, 10c each

CHRISTMAS HELPER NOS. 58, 59 and 60—This Christmas Helper contains 32 pages of refreshingly new materials for use in each department of your Sunday School. Price, 40c per copy; 3 for \$1.00

CHRISTMAS PROGRAM HANDBOOK NOS. 1, 2, 3, by Grace Hamquest—These compilations of special materials for Christmas programs will provide the average Sunday School with all that is required to put on an unforgettable Christmas program, including material for every age group in the Sunday School. Paper. Price, 35c each

GOD'S SUPREME GIFT by LaVose Wallin—A series of tableaux depicting the five key scenes of the Christmas story which blend into a contemporary home scene. The entire production is interlaced with Scripture and familiar Christmas carols. Uses children of each age group and is adaptable to any size school. Requires a minimum of memorization and rehearsal. Time: 1 hour. 10 copies are required for a production. Price, 30c

HEALING IN ITS WINGS—In a small American village church, a dress-rehearsal on the eve of a Christmas pageant becomes the occasion of unexpected and dramatic life-changing as a child is believed to be lost in a furious storm and strangers are suspected of harming her. Excitement reaches mob pitch before it is realized that a protecting Hand is lovingly healing both physical and spiritual ills. At least 20 characters are needed. Price, 50c each

HIS WONDERS TO PERFORM—The setting of the play is the outgrowth of an experience of one of our soldier boys just returned from Korea and brings a vital message for these troubled times. Three acts—cast 9 characters—simple stage settings and modern costumes. Production time: one hour. Price, 50c per copy

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